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LITTLE CHILDREN.

A Discourse delivered before the Annual Convention of the Sunday-school Society, at Newburyport, Mass., Oct. 8; and printed in the "Monthly Journal" by request of the Directors of the Society.

BY JAMES FREEMAN CLARKE.

1 COR. vii. 14: "Else were your children unclean; but now are they holy."

INVITED by your kindness to deliver, this evening, a discourse before the Sunday-school Convention, I have thought it best to select for my subject the relation of Christianity to the child and to children. Lying back of all the methods of the Sunday school, is its principle; and I shall ask you to consider with me, not the methods, which are secondary, but the idea, which is radical. And let us not suppose that there is nothing practical in this consideration. The most practical thing in the world is the idea which lies at the root of an institution, the *principle* which is the *formative germ* of any social movement. If we, to-night, can get nearer to Christ's idea of a child, we shall be inspired with new motives for action in the Sunday school.

Sunday schools have reached that point in which they need the quickening influence which comes from a profounder conception of their object.

Machinery is nothing without the power which drives it. A watch without its main-spring, a clock without weights, a steam-engine without steam, a cotton-mill with no water in the flume, — what is the use of the machinery then? So you may arrange your Sunday school in the best way; organize a fine corps of teachers, male and female; have a good, well-ventilated, well-lighted school-room, excellent class-books, a first-rate superintendent, and a crowd of nice boys and girls to teach: but, unless you have an earnest purpose and deep conviction, a strong desire to do something, the flume is dry, the fire is out under the boiler, the main-spring is broken; and so the watch will not move, the looms stand still; and your school, having a name to live, is, in reality, dead and useless.

Now, there is a test question, which is to an institution what the hand laid on the heart is to a human body. It shows whether there is life or not in the body; whether there is a soul there, or only an organization.

This question is contained in these two words, — WHAT FOR?

What is the Sunday school *for?* If I should ask all these teachers in turn this question, and all should answer sincerely according to their own conviction, then I could tell whether our Sunday schools were alive, or only half alive, or dead.

Let us ask the question, and see what the answers might be.

What is the Sunday school for?

Calvinism, pure and unadulterated, if there is such a thing (and I suppose, if there be *any* unadulterated Calvin-

ism in New England, it is to be found in this neighborhood), has a distinct and ready answer. Calvinism says at once, "The object of the Sunday school is to convert the child. Every child is born in an unconverted state; and is to be regenerated, or it cannot be saved. The only object of the Sunday school should be to try to convert children hopefully by bringing them under conviction of sin, and then into faith in Christ. All teaching not directed to this end is comparatively worthless."

This is a plain answer; but it is not ours.

I am afraid our answer would be an undecided one, — somewhat indefinite; and I am afraid our schools suffer because we are not prepared to give a decided answer.

We do not believe that all children are born totally depraved: so we do not aim at converting them.

On the other hand, we do not believe that all children are children of God, and Christians, from the start. We do not believe, with the Catholics, that all baptized children are in a state of salvation by means of their baptism. On the whole, we believe children to be neither saints nor sinners, neither Christians nor Infidels, neither children of God nor children of the Devil. We think them innocent, but not holy; their condition spiritually one of indifference, — neither very good nor bad; neutral; hanging halfway between earth and heaven, like Mohammed's coffin. I mean to say, that many of our teachers have this indefinite and undecided view of the spiritual condition of a child, and therefore are not able to answer very decidedly, to themselves or to others, the question, *What is the Sunday school for?*

Now, I believe that Christ has made us a revelation about children, and that his view of the child is a very inspiring and encouraging view. The child is born, he says, not wrong, but right. He is not to be converted, so

as to copy our feeble style of Christianity; but we are to be converted, so as to be like him. The child, in short, *begins* right: our business is to keep him so. The child begins with all his spiritual faculties in tune: our work is to keep them from getting out of tune. He is born near to God, — in the fulness of the love of God. He does not know it: he only feels it. The happiness and joy of childhood come from its being so near to God: its birthright of happiness is derived from that fountain. Our business is to explain to the child its royal birth and privilege; to teach it that it is in the bosom of the Father, — that its spirit always beholds the face of the Father; to surround it thus from the beginning with the blessed sense of God's nearness and care.

That, in my opinion, is what the Sunday school is for; and that I shall endeavor to prove, and then to show how this conviction, if received, would invigorate not only the Sunday school, but the Church, and bring us into a deeper and purer piety and greater nearness to God and to Christ. We have taken a wrong view of little children, and we suffer accordingly.

I do not mean to say that children are born without faults or vices. They inherit, in their bodily organization, our faults and our vices. But I mean, that, spiritually, they are born with their faces turned toward God, and do not need to be converted, but only to be taught where they are, — taught about God and Christ, and so kept from going away, — kept safe, not to be saved. In other words, *they do not need to be converted:* they are turned in the right direction already.

This is evident, if we examine the state of mind of a child. Why does a grown man, who is not a Christian, need to be converted? Because he has a distinct will of his own, independent of God's will. His will is to choose

his own way, walk in his own path, seek his own good; and therefore he resists the divine influences, not consciously perhaps, but inevitably. But the child has not formed any such self-will. The child is still docile to higher will, — still open to divine influence. The child is humble, because not wilful. Let God's will be shown to the child, and he naturally follows it.

Of course, therefore, I do not believe at all in the theory of *breaking* a child's will. Some people think it their duty to break a child's will, just as it used to be thought necessary to break a horse, by a certain amount of harshness and severity. Some parents think it their duty to lie in wait for an opportunity of breaking their child's will. They watch for an act of disobedience as for a means of conversion. When the child disobeys, they come down on it with a stern command, which naturally makes it hard for the child to submit. Instead of making it easy for the child to obey, they make it as hard as possible. The organ of firmness, which God has given us for good purposes, rises up in resistance against arbitrary power. Then the parent begins to threaten and punish; then the child *cannot* obey. It is not *will not;* it is *cannot:* that is the right word to use. It is so with all of us, Christians and all. Let a man, just when you are about to give him a place by your side in a railroad-car, order you in a peremptory manner to do it: you cannot do it then. Well, that does not prove that you are totally depraved, or that your will ought to be broken. Why should it prove it in your child's case? It is an instinctive rising of the will, in both cases, to resist unreasonable arbitrary authority. We have found out that it is not necessary to break horses in that way: why should we continue to break our children's will, when we no longer break the will of a horse?

Children ought to learn to obey. Granted; but that is

the very reason why I do not believe in "breaking their will." A broken will cannot obey. A habit of obeying arbitrary commands, through fear of punishment, is not a habit of Christian obedience. Christian obedience, which purifies the soul, is, "obeying the truth;" it is obedience to "the gospel;" it is to "obey from the heart the form of doctrine." Children who are made to obey by breaking the will never do really *obey:* they only submit. They act from a slave's motive, not from a son's.

Christ has said in so many words, as distinctly as language can express it, that little children should not be prevented from coming to him, because those who receive his kingdom are in the child's state of mind; and that one must become like a little child in order even to see his kingdom. Now, we must explain away all the force of this language, unless we grant that a child *does not need to be converted.* If a child needs to be converted, then Christ has said, "Unless you be converted, and become like one who needs to be converted, you shall not enter the kingdom of Heaven." He has said, "The souls of the unconverted, in heaven, behold the face of my Father." He has said, "Of such, who are unconverted, is the kingdom of Heaven." If you cannot impute such language to Christ, then you must admit that children do not need conversion.

And this is virtually granted by the great body of Orthodox believers. Though, in theory, Calvinism declares all little children to be in a state of wrath until they repent and believe, yet Calvinists do not really feel so about them. They do not talk of their children so. They say they have their faults and their merits, their defects and virtues. They love them, and praise them, and think them very sweet: they do not think them children of the Devil at all. And when God calls for their little Samuel, and the little child, in the night, goes to his Father in heaven, they feel that it is well with the child: they feel that those

little dear feet have trod no downward path toward darkness, but an upward one to light and life. They are beautifully inconsistent; they are nobly illogical. According to their theory, the child has gone to hell; according to their hearts' higher instinct, it has gone to heaven. Their minister does not feel it his duty to disturb this faith. As a theologian, he ought to; but, being a Christian, he cannot. He also prays the prayer of faith and hope by the side of the little darling; and the angels above say, "Amen." But both ministers and people would have more comfort, more Christian faith and hope, if they adopted a higher theology, and saw that children, as such, did not need conversion, but only to be kept right and guided right.

Christian instincts are often prophets, announcing beforehand a new day, a coming Christ. So I think the better instincts of the Church announce the coming of a better theology. Christian poets have embodied some of these instincts in their highest song. The noblest poem of the noblest of modern poets is devoted to the development of this idea, — that children come into this world with their souls and hearts full of God and immortality, and gradually lose this as they advance into the temptations and trials of the world.

"Not in entire forgetfulness,
Nor utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.
Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy:
But he beholds the light, and whence it flows;
He sees it in his joy.
The youth, who daily farther from the east
Does journey, still is Nature's priest,
And by the vision splendid
Is on his way attended:
At length, the man perceives it die away,
And fade into the light of common day."

This is poetry, I know; but, for my part, I agree with Dr. Channing, that there is more truth in divine poetry than in many volumes of divinity. Dr. Channing says this of Milton; and Milton, before him, said the same of Spenser, — "our sage and serious poet Spenser, whom I dare be known to think a better teacher than Scotus or Aquinas."

But not only poets, the better class of theologians are also continually coming nearer to this view of children.

You all remember, for example, the excitement produced a few years ago by Dr. Bushnell's "Sermons on Christian Nurture," in which he laid down this doctrine: —

"The true idea of Christian education is, *that the child is to grow up a Christian.* In other words, the aim, effort, and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed; not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."

This is a distinct assertion, that the child does not need to be converted. The same thing is taught by the noble Episcopal teacher, Robertson, of Brighton, in his "Sermons on Baptism." In these he discusses the Roman-Catholic and High-Church view of baptism. Neither the Roman Catholic nor the High Churchman believes that the baptized child needs to be converted; but it is because he is converted by being baptized. All baptized children are regenerate by the force of the ceremony or sacrament of baptism. This is something, — to admit that all baptized children are Christians. This is better than Calvinism,

which treats them all as Heathens until they have experienced a conscious change of repentance and faith. But Robertson goes farther. He denounces the superstition of believing that a child's salvation can depend on this outward ceremony. This, he says, is making baptism a magical act. "Baptism," says he, "does not *make* man a child of God: it simply *declares* him to be so. It teaches us to *realize* the fact. We are, all of us, God's children; but we do not know it. Baptism teaches it with authority. It is like the coronation of a king. Coronation does not *make* the king: it declares him to be the king." So we baptize children, not to convert them, but to teach, that, being already God's children, they are Christians now, and do not need any thing but to be made to realize it.

Since, therefore, reason and Scripture unite in teaching that the little child is God's child now; since Jesus sends us to the child to see what we are to be when we are converted; since all higher instincts, all nobler poetry, all profound teaching, unite in this doctrine, — why not accept it boldly, with no half-and-half conviction, with no timorous faith, but with the entire and grateful assent of our souls?

If we do so, it will inspire Sunday-school teaching with a new and higher object. We shall teach the children to realize that they are already God's children; that they are in his presence; that they do not need to be converted or to be baptized in order to feel his love; that baptism *declares them* to be born again into the higher world of Christian thought and faith.

Let us ourselves believe, profoundly and livingly, this doctrine; and we shall then be able to speak efficiently. Let us take for granted that children are, spiritually, near to God.

I saw in Washington Street, the other day, a little girl standing by a shop-door, crying. She had lost her mother.

She was dressed nicely in a little black-silk pelisse, and had the signs of being taken tender care of. A sympathizing crowd collected round her, asking her questions. All she could say was that she had just lost her mother, and that they lived in Somerville. But presently it was found that her mother was in the very store before which the child stood; and so the crowd joyfully dispersed. All that was necessary to turn the child's grief into joy, and fill her little heart with peace, was to *tell her* that her mother was close to her; that her mother had not gone away and left her. She did not need to be brought near to her mother: she was near to her already. She did not need to have her mother brought back to her: her mother had not gone away. It only needed to *show her* that her mother *was* close to her, and the lost child was found. So, I think, it is only necessary to show to children that their Father has not gone away from them, to show them that he is taking care of them, and they also will be found. They do not need to be brought back from a far country, as those grown old in sin do: they only need to *look up*, and there is their Father looking at them.

It seems to me that this is what Jesus meant when he said, "In heaven their angels do always behold the face of my Father which is in heaven." — "*Angel*" here stands for *soul*, or *spirit;* as in that passage in Acts, where, when Peter is released from prison, and comes to the house where the apostles are, they say, "It is his angel;" meaning, "It is *his spirit.*" The *souls* of children are turned to God in *heaven* (that is, inwardly), in the spiritual world. The life and love of God pour into the souls of little children, who have not yet, by any wilfulness of theirs, strayed away.

It is sometimes urged, I know, as an argument for the depravity of children, that they show, even in infancy,

various bad qualities; such as bad temper, anger, wilfulness, and the like. No doubt they do; and this would be an argument to prove that they needed to be converted, were it not a fact, that grown-up Christians, *who have been* technically converted, exhibit often the same faults. If to be angry proves the child unregenerate, it also proves the whole Christian Church unregenerate. In all ages of the Church, I am afraid that Christians have had these same faults and vices. What we claim for little children is, not that they are free from faults and sins, but that they do not need that change of heart which implies a turning-away from God. They need to be instructed and preserved. They are safe now: they need to be kept so.

If this view were to prevail, then little children, instead of being left on the outskirts of the Church, would be at its centre and heart, as they are the very centre and heart of the family. Sunday schools, instead of being the appendix to a church, would make a part of its essence.

This would be a beneficial change. Christ says, "Take heed how ye despise children." He did not despise them: God does not despise them. God has provided for them the most inextinguishable love of the human heart to protect them. Without children, how imperfect would be the family, society, the State, the Church! Little children were evidently meant to be a very important part of the life of man. An English home, where children are kept shut up in the nursery, is by no means so real a home as a Yankee house, where they roll on the parlor carpet; or a French family, where father, mother, and children go together to walk in the gardens of the Palais Royal or the Tuileries. Wherever children go, they introduce simplicity, joyousness, and spontaneity. Their souls lie open to nature and God, and they teach us evermore to become fresh and childlike too. We are converted, and become as little

children, through contact with little children. The weight of years falls from us, — dreary years of routine and sin. We swim with the tidal life of their young existence, and the wave makes us buoyant. We need this childlike influence always to keep our hearts and souls young. The family, the State, the Church, need it. If greater reverence and faith had been shown in the Church to what Jesus says of little children, the Church would not have hardened into bigotry, stiffened into sectarianism, and grown old in formalism, as it has. The glad, gay voice of childhood should be heard in the Church as in the family. I have worshipped in a great many different places; in canal-boats in New York and Pennsylvania; in the cabins of steamships on the Atlantic, and of steamboats on the Ohio and Mississippi and Lakes; in school-houses and court-houses and barns; beneath the forests of Ohio and Kentucky: but I never worshipped in any place that seemed so truly a church as one summer at Pigeon Cove, on Cape Ann; where we had, for several Sundays, services in the pine-woods overlooking the blue expanse of the Atlantic, — the ladies sitting on their shawls on the grass beneath the trees, the quarrymen and fishermen lying on the rocks, the dogs walking to and fro, and *the little children* going about, picking huckleberries from the bushes. God gives to man infancy, childhood, and youth, to keep him young. A long minority is one of the distinctions of the human being. A dog comes of age in a year; a chicken, in a few weeks; a mosquito, in a day: but man remains a minor for twenty years; showing how much God thinks of the usefulness of youth for the civilization of the world.

What do we say then? That we are not to teach children the old virtues of obedience, reverence for parents, and docility? By no means. That we are to learn of chil-

dren, and not teach them in the Sunday schools? Not at all. The Sunday school will have a greater work to do than it has ever done as these ideas are more and more accepted. It will teach children, in the full faith that they are now Christians in heart, that they are to be made Christians in understanding and knowledge, and to grow up as Christians and as members of the Christian Church. Instead of piety being regarded as a strange thing, to be painfully ingrafted, it will be expected as the natural development of the child's soul. No teacher will be satisfied till he sees all his class becoming consciously and intelligently and professedly Christians.

All education consist of three parts, — it is instruction, training, and development; and so Sunday-school teaching will have all these parts. It will be instruction as regards Christian knowledge and Christian truth; it will be training, or discipline, as regards Christian morals; but it will be development as regards spiritual life. The spiritual life, which is the love of God, will be educed from within, not ingrafted from without. It will be expected as a growth and development of inborn faculties, — seeds and germs planted by God, to be fostered by sunshine and showers, but to grow up into all things into the Christ-image in love and life.

EDGAR HUIDEKOPER.

This gentleman has been for many years associated with the Unitarian Church in Meadville, Penn., as one of its constant supporters and active members; and with the Theological School in that place, as its efficient and careful treasurer. Very true and excellent notices of him, by President Stearns and Rev. Mr. Mumford, have appeared

in our weekly papers. We think it well to have some memorial of our friend in our own "Journal;" but we do not think we can do better than by giving our readers extracts from these biographical notices above referrred to.

From Mr. Stearns's Notice.

"EDGAR HUIDEKOPER. — Died in Meadville, on Tuesday morning, Sept. 9, Edgar Huidekoper, second son of the late Herman J. Huidekoper of that place, at the age of fifty years and four months. Edgar Huidekoper was a man of mark. He would bear to be studied and thoroughly known. You would find opinions from which you would differ, sometimes feelings with which you might not fully sympathize; but you would find a character, a positive character, and one which would constrain your respect, enlist your confidence, and win your love. It was civic honor enough for him to discharge the duties of a citizen, growing out of his position, his possessions, his family relations, and his various relations with men, with a most thoughtful justice and fidelity; and this he did. Inflexible in demanding that the right should be acknowledged by others, men found he was scrupulous to grant it to all; and they soon learned to trust him. He would neither tolerate nor practise fraud. He has been spoken of as one of the ablest financiers in the Western country. It was doubtless true. His great capacity for business and his excellent judgment caused him to be relied on by his own family and beyond its circle. It enabled him to accomplish great good. Chaos became order under his intuitive judgment and his supervising hand. To all trusts reposed in him he brought a rare conscientiousness. It was impossible for him, in a matter of business, to be unfaithful or to do deliberate wrong. His justice swelled into generosity in his scrupulous care of trusts vested in him. As treasurer of the Theological School in this town, in the investment and care of its funds, his services were of the greatest value. It is greatly owing to him that nothing has been lost of what was given to that institution. He postponed private advantage to the claims of this trust. He would anywhere have shrunk from any stain

upon his financial honor, more than from a fatal blow at his life. Duty, after he had reflected upon its claims, became to him the absolute law; and with all this integrity, which manifested itself everywhere, there was yet a tenderness, a ready sympathy with others, which sometimes surprised you in a man of moral qualities so stern, and of a manner sometimes abrupt. He said the word which he could say for your comfort; and it was an effective word. He did the thing which he could do, and the deed accomplished its office of friendship. There were many who would have gone to him, as readily as to any man that ever lived, for sympathy and advice and help, in the assurance that their real need would meet his thoughtful and persistent effort to give relief."

From Mr. Mumford's Notice.

"A just man, one that feared God and eschewed evil, has gone to his reward. If he had been a judge at the feast of Darius of Persia, his decision would have been in favor of that third sentence, which declared, 'Above all things, TRUTH beareth away the victory.' He reminded us of Robert Hall's friend, of whom it was said, 'His word is as good as the testimony of seven archangels.' He abhorred insincerity; he detested equivocation. The first person that we should have liked to meet when in need of support in painful duty, he was the very last man to be encountered after harboring a false thought or committing an unclean act. No precious stone was ever made so transparent as the purity of his heart.

"And yet out of the strong came forth sweetness. He was affectionate, with a love passing the love of woman. His thoughtfulness for others was almost superhuman. He could confer favors with that divine delicacy which leaves no taint of pride with the giver, no sense of degradation with the receiver. His bounty was as harmless as the bounties of God.

"One of the most touching traits of his character was his conduct toward many unsuccessful persons. Scorning shiftlessness, ready to urge, and even goad, the indolent, so long as there was hope, the instant he discerned the presence of constitutional defects or actual misfortune, he became the least exacting of

human beings. He sought for the unfortunate more eagerly than he ever courted the prosperous. His favorite view from his house-top was at the close of day; and there was something typical in that ability to honor a setting sun.

"He was truly humble. With all his dignity and self-respect, there was no consciousness of superior merit. There was risk in complimenting him; and nothing tested his fortitude like being thanked.

"If any stranger, reading this notice, should ask if we mean to claim that our friend was perfect, the answer would, of course, be a decided negative. There has been but one spotless life on earth. Mr. Huidekoper's character can be analyzed, with no fear of the result. Putting aside all spurious souls, you may try a thousand golden hearts without finding another so many carats fine. There were, however, a few particles of alloy. He had sympathies and antipathies of equal strength. He did not always disclose himself to others, and others were often unrevealed to him. Thus he kept at arm's-length some who wished for the embrace of one they could not help revering; for they were conscious that there would be mutual love if there were only reciprocal knowledge. He did not appreciate how hard it is for the most of us to tell the literal truth, and he trod too vigorously on every thing like rhetoric. It was chiefly in his later days that he allowed free play to the latent poetry of his own nature. It came forth then, to delight and cheer all who entered the dwelling where the shadow of death was already turned into the morning.

"Such is the fair memory of this true-hearted husband, father, son, patriot, and Christian. We have waited until the tears of gratitude have ceased to blind us; and we feel that we look upon him with that clear vision which would be invoked by one who was the incarnation of sincerity, humility, and honor.

'Nor blame we Death because he bare
The use of virtue out of earth,
Who know transplanted human worth
Will bloom to profit otherwhere.'"

CHARGE GIVEN TO REV. JEFFERSON M. FOX,

At his Ordination as Minister of the Unitarian Church, in Trenton, Oneida County, N.Y., Oct. 7, 1862.

BY REV. S. J. MAY.

My Brother, — We of this ecclesiastical council do not presume by our words and acts, on this occasion, to constitute you a minister of religion, or to confer upon you any spiritual authority over men. You will be, you can be, a minister to this people or to others, only so far as you are moved by an unfeigned, heartfelt love of souls to labor and pray for their sanctification and redemption; and, whatever we may say and do at this time on your behalf, you ought to have, and you will have, no other authority in the Church than such as the wisdom of your instructions, and the excellence of your personal character, shall give you.

The sole purpose of the solemn services we are performing here and now is to impress upon you, and upon the members of this church, the high import of the relation into which you have entered, and the obligations which you have thereby mutually incurred.

Obedience to the almighty, all-wise God, conformity to his laws, submission to his will, is the only true end of life. To reveal that will, to expound that law, and persuade men to become the dear children of the heavenly Father, was the mission of Jesus Christ; and he alone who helps the brethren to the same end is *a Christian minister*, whatever may be the title he wears or the authority he assumes.

Much the larger part of the people are necessarily engrossed most of the time in the supply of their tempoporal wants, in providing for their dependants, in the cares of the world. Very many are tempted to pursue

wealth, office, or pleasure, beyond the bounds of reason and moderation; are often convicted of sin or folly, and half suspect they are missing the true objects of life. Some there are, in every place, who deeply feel the need of a faithful monitor to point out the dangers of the paths in which they are going, — a wise counsellor to put them on their guard against the temptations that beset them, and fortify them to bear up under the trials of life.

In response to this common demand, there are everywhere persons, who, animated by the holy spirit of love, are moved to attempt the reclamation of the abandoned, the protection of the exposed, the relief of the suffering, the sanctification of all. Herein we see the rise of a true church, and the office of a true minister. All else that we behold — the solemn meetings, the imposing rituals, the eloquent preaching, the costly domes and lofty spires — may be nothing more than the pride of life in the guise of devotion to God.

I charge you, therefore, my brother, to keep this ever in mind, that to help men of every order and condition *to be good;* to do justly, love mercy, and walk humbly; to deny all ungodliness and worldly lusts, and to live soberly, righteously, piously, — is the only legitimate object of the ministry. God is honored, not by grave looks, dolorous tones, and solemn ceremonies, but by a ready, cheerful, habitual obedience to his holy will.

Christianity, the gospel, sets before us the highest standard of righteousness, — that righteousness which makes an end of sin. It would redeem us from all iniquity. In Jesus Christ we behold one, who, though tempted in all points like as we are, did no sin; erred not in deed, word, or thought. In him we see the perfect man, the dearly beloved Son of God. In him is revealed the mystery of godliness, — God manifest in the flesh, — the express image of the heavenly Father in a son of man.

To exhort, to persuade men to look to Jesus as "the mark of their high calling," — their pattern in all things, — is the distinctive duty of the *Christian minister*. I charge you, therefore, my brother, always to bear it in mind, that you are not called here to preach yourself, — to preach any scheme of salvation that you or any other man have devised. You are called here to preach Christ, — his doctrines, his precepts, his example; to hold him up as "the way, the truth, and the life."

Of course, you can give to your hearers only your best conceptions of Christ and Christianity. Knowing how much men have differed, and do differ, on this subject, I charge you always to present your belief on any point, not as the absolute truth, but as your highest idea of the truth; enjoining it upon them to read, reflect, and decide for themselves. It is not your duty to bring your hearers to think on any or every part of religion just as you do, so much as to *think*, — to think for themselves; to make religion the subject of their personal meditation, study, and prayer. Men will be benefited by Christ, only so far as they bring their own minds into communion with his mind, — their hearts into contact with his heart. Much better will it be if all to whom you minister shall differ from you somewhat and from each other, because they have themselves studied in the school of Christ, than that they should all profess to agree together, and agree with you, because they have left you to do the studying and thinking for them. I charge you, therefore, my brother, to advise, to entreat, to urge, I could almost say compel, your hearers to come, sit at the feet of Jesus, and learn of him; being careful not to interpose yourself between the Great Teacher and the humblest one who would become his disciple.

You must, however, take unwearied pains to divest their minds of the false notions of Christ and his religion

which prevail so generally throughout Christendom. You know full well how sorely corrupted Christianity was in the early ages, before the New Testament was put into the hands of the people; how, before the fifth century of the Christian era, a system of theological dogmas and ethical precepts, derived from Judaism and from the Grecian and Oriental philosophies, was almost everywhere substituted for the gospel, and even the text of the New Testament altered to give support to that system. That system of errors is not yet overthrown. True, since the Protestant Reformation gave the Scriptures to the people, the supremacy of that system of error has been denied. It has, in many places, given way to divers systems of faith and worship, from that of the Church of England, — whose ritual is almost as imposing as that of Rome, — to that of the Quakers, who are so ceremoniously unceremonious. None of them, however, is pure, unadulterated Christianity. Each of them partakes more or less of the false notions of God, of Christ, of human nature, and salvation, that were nurtured in the bosom of that "mother of abominations" whom they all profess to repudiate. There are, at this hour, very many more Roman Catholics or Protestants in Christendom than there are Christians. And so it will ever be until the churches shall discard every master but Christ; allow, encourage, assist every one who will to be the disciple of Jesus alone; and acknowledge every one, and none other, to be a Christian, who is Christ-like in spirit and character.

But, my brother, all that can be known of the life and death of Christ is to be learnt from the New Testament; yet that has been so complicated with the Old Testament, and such false principles of biblical interpretation have been adopted by most teachers, that, under their misguidance, many persons have studied the Bible diligently, without receiving from it the true ideas of Christ and his gospel.

I charge you, therefore, to take all needful pains to give your hearers full information respecting the origin of the Bible, the nature and extent of the inspiration under which the several portions of it were written, and the true way to study the sacred volume profitably. Show them how the letter killeth, where the spirit giveth life to its pages, and to the hearts of those who read them aright. Show your hearers how full the Bible is of revelations of humanity as well as of the mind and purposes of God. Show them that the trials and temptations of earth have, in all ages, been similar; that Adam and Eve were *the types* of their race. All the children of men are born in innocence, in Eden; and, like our first parents, are misled and corrupted by their appetites and passions.

In view of this sad fact, so mournfully repeated in each generation as it passes over the stage of life, I charge you, my brother, to take unwearied pains to promote the thorough religious culture of the young. "Feed my lambs" was the command given by Jesus to his apostles, just as he was leaving his Church to their care. If all the attention should be given that ought to be given to the right education of those who are now children, the very next generation would manifest an improvement in the Church and the State which nothing else could produce. I charge you, therefore, give much of your time, thought, labor, to the moral and religious culture of the young; not the young of this church alone, but the young of this whole town, of this whole region. None of them can be neglected with impunity to themselves or to this community or the nation. Do all you may for the Christian culture of the young by Sunday schools and other schools. Encourage and aid all right means and good instrumentalities for the education of the whole people. Watch with a jealous eye, and speak faithfully, fearlessly, of the moral and immoral influences which are helping to form the

characters of those about you. Never forget that knowledge is power for evil as well as for good; and the merely intellectual culture of the children of men, without a moral and religious basis, has ever increased instead of diminished crime.

Above all, I charge you to enjoin it always upon all parents to fulfil their duties with the utmost fidelity. The family is the nursery of the Church and the State. The parental office is the highest which can be conferred upon men. Not what our governors or presidents are, but what our fathers and mothers are, determines the character of the coming generation, and will determine the result of the grand experiment of this Republic. Say to all who may listen to your word, that no one can innocently enter the married state, and incur the relation of a parent, who has not well considered the obligations which that relation will impose, and solemnly resolved to discharge those obligations with all fidelity. I charge you to remind fathers more especially of their parental duties. Too many fathers allow themselves to be drawn away from their homes for insufficient reasons, leaving the whole care of their families to devolve upon their over-burthened wives. No prospect of pecuniary gain or of political advancement should withdraw a father from his children, if their moral culture will be neglected in his absence. No wealth he can gather will enrich them so much as that gain of godliness which may be easily made in childhood and youth, under the guidance and example of faithful parents; and no civil elevation a man can reach will be so honorable to himself, or so beneficial to the State, *as a well-ordered family.* Then how can a father hallow the title which he bears, unless he so deport himself, that the name *father* shall always enkindle, in the bosoms of his children, sentiments of reverence and love? so that, when they are told that God is their *Father*, their young hearts shall rise on the wings of filial piety from

their earthly to their heavenly Parent. O my brother! do all that in you lies to incite and help the fathers and mothers here to be and to do to their children all that parents should. I have intimated that the pursuit of wealth and the strife of politics are the chief temptations that withdraw men from the care of their children and the culture of their own spiritual natures. It will be incumbent upon you, therefore, my brother, to inform yourself of the various ways into which men are apt to be misled, and the false principles on which they are often persuaded to act in the enterprises of business or the schemes of politics, and kindly, yet faithfully, expose them. You are not set here to preach against the hypocrisy of the Pharisees or the infidelity of the Sadducees: those are vices of a by-gone age. But you are set here for the defence of the gospel, and the protection of your fellow-men against the evil influences of our own times and our own country, be they what they may. I am aware, many insist that ministers should let business and politics alone; but, when we see those about us immersed through the week in the temptations and trials which arise from those pursuits, I know not how we can be faithful in the cause of Christ, unless we point out to our hearers the moral dangers that beset them here and now. Much, I know, is said about the sphere of the pulpit; and many insist that a minister should have nothing to do with or to say about politics. Tell all such persons, that, if your hearers will have nothing to do with politics during the week, you shall probably have no occasion to make any allusion to the subject on Sunday; but that, being set for the defence of the gospel and the inculcation of the righteousness of Christ, it is your duty to survey the whole field of human activities, and to admonish your hearers of the wrong they may be tempted to do in the heated conflicts of political parties and the eager pursuits of trade or speculation, not any less

than in the conduct of social or domestic life or in the exercises of the sanctuary of religion.

But, my brother, whatever may be the pursuits in which your parishioners engage, whatever the characters they maintain, they cannot escape the common lot of humanity. Disappointments, bereavements, afflictions, await them in life. For these I charge you to prepare them, so far as you may, by wise discourses from the pulpit, and direct conversations upon the high purpose and the true end of life. Impress it upon them, that not enjoyment and not sorrow is the object for which they are placed among the vicissitudes of earth, but *improvement*, — the unfolding of their moral and religious natures; and that joy and sorrow each is the minister of God to this end. Remind them, that the author and finisher of our faith — the dearly beloved Son of God, his holy child Jesus — was a man of sorrows, acquainted with grief, and made perfect through suffering. This, more than any other fact in the history of our race or any other doctrine of religion, shall strengthen them to bear meekly and improve wisely the various dispensations of Providence through which they may be required to pass.

And whenever you are called, as you often will be, to the bedside of the dying or the grave of the dead, — oh! there, my brother, I charge you, speak as a Christian should, as only a Christian can, of the assurance we have that the dissolution of the body is not the destruction of life; that here on earth we have commenced an existence which is never to end; that, in view of eternity, the infant's day and patriarch's age are alike; that it matters little *how long* we live in this world, but matters much *how well* we live; that "without holiness, or innocence, no one can see God;" that heaven or hell is in each one's bosom, and that the law of retribution shall operate to the same beneficial end in the future as in the present world; that "God

hath not created us for wrath, but to obtain salvation through our Lord Jesus Christ;" and that we must suffer for our sins and our follies in this life and in future stages of our being, until we shall be wholly subdued to God's will, and become followers of him as dear children, like his "beloved Son." My brother, I charge you to seek continually divine aid, that you may become — what in this solemn hour, I doubt not, you long and intend to be — a true minister of the gospel of Jesus Christ.

NOTES ON THE BIBLE.

IV. — *Additions made to the Original.*

The authors of the books of the Bible did not leave them as they have come into our hands. Publishers have not only divided them into chapters and verses, but they have introduced the "pauses," or marks dividing the words and phrases. No "commas" or other marks of this kind were used by the writers of the Bible. The words were all joined together; and no marks, or very few, were used to distinguish words and sentences. As if we were to print the fifth verse of the ninth chapter of Romans thus: —

"WhosearethefathersandofwhomasconcerningthefleshChristcamewhoisoverallGodblessedforeveramen."

All the pauses inserted in the Bible are the work of the editors, not of the writers of the Bible; and, as the place of a pause may make an important difference in the sense, their insertion is a matter of great importance. In the passage which I have quoted, the place of a period changes the sense of the Greek entirely. Thus: "Whose are the fathers, and of whom, as concerning the flesh, Christ came. He who is over all is God blessed for ever. Amen." Or: "Whose are the fathers, and of whom, as concerning the

flesh, Christ came, who is over all. God be blessed for ever. Amen." The grammatical pauses are all additions to the text, and are changed by different editors according to their judgment or caprice. They are no part of the original Bible.

2. The *headings of the chapters* are also additions; and, as they often attempt to give the doctrinal contents of the chapter, they lead the reader astray by misrepresenting the meaning of the writer. In Solomon's Song, we are told that "the Church professeth her faith in Christ. Christ showeth his love for the Church. The Church, having a taste of Christ's love, is sick of love;" and more, equally incorrect, to the same purpose.

3. All the words *printed in Italics* in our Bibles are additions to the original. Sometimes they are necessary to make sense; as, "If any man take away thy coat, let him have *thy* cloak also." Sometimes they are useless; as, "The cloak that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments." Sometimes these words and phrases are so added as to materially affect the sense: "And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit." A sad error. "Crying out and saying" would be correct. The word "God" is not in the Greek.

4. All the *running descriptions of the contents* along the tops of the pages are the work of publishers. These are often as misleading as the headings of the chapters, since they are the opinions of men often deeply prejudiced.

An intelligent committee of the American Bible Society modified, a few years ago, some of the most erroneous and offensive of these headings and running commentaries; but the directors refused to confirm the work, and withdrew the edition of the Bible published with these improvements! Do men still "love darkness rather than light, because their deeds are evil"?

5. All the *additions* which I have yet named are made

in our English editions. Additions were made before the Bible was translated into English in the *original Greek and Hebrew*. The notes at the end of the Epistles are of this class. At the end of the Epistle to the Romans we read, "Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea." This was not written by Paul, but added by a Greek editor. In the Psalms, we read notes at the commencement of a psalm, naming the writer, the occasion, the musicians, the tune. Psalm 60: "To the chief musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom, in the Valley of Salt, twelve thousand." All these, as well as the titles of the books themselves, are *additions*, and make no part of the original writings of the authors.

V. — *Languages in which the Bible was written.*

The Old Testament was written in Hebrew and Chaldee; a large part of it in Hebrew. The New Testament was written in Greek; excepting the Gospel of Matthew, which was written in Hebrew. Translations were made from these into various languages as the people needed them. Some of these translations were made very early; as that of a part of the Old Testament into Greek, 300 B.C.; and that of the New Testament into Syriac, 150 A.D. As the art of printing was not yet invented, copies of the sacred writings could be multiplied only by writing; and, in writing, *mistakes* were very liable to be made, words would be omitted or added or repeated; and by this means the original would be more or less departed from in the copies, making it necessary to correct and amend the copies. This work was begun very early. Origen, a Greek Father, about A.D. 225–250, spent many years comparing together different copies, and endeavoring to form a perfectly correct one. Scholars have been doing the same work at intervals

ever since. Now the Bible can be printed, there is less danger of serious mistakes; and scholars, during the last half-century, have been devoting their lives to a correction of the errors which had crept into our Bibles by the mistakes of copyists. No work of antiquity is so correct as the new editions of the Bible which have been published by these scholars.

VI. — *Mistakes made by Copyists.*

Every one, who has attempted to copy a page of written or printed matter, knows how difficult it is to do it without making any mistakes. Words will be omitted, and must some way be inserted again, either by interlineation or on the margin; words will be added, and must be erased; words will be misspelt, and must be corrected. All these mistakes are found in the old manuscripts, as the written copies of the Bible are called, which have come down to us. Nor these only. Sometimes the owner of a copy of the Bible would write an explanatory word or note on the margin of his manuscript. This word or note, the next man, who copied from the manuscript, might think was a word or phrase accidentally omitted by the former copyist; and would take it from the margin into the text, and so corrupt his copy. The next man, using this interpolated copy, would also innocently repeat the error; and soon it would make its way into many manuscripts. It is easy to see how errors would thus multiply. They would not often be of much consequence; but they would be errors.

We will give a few specimens of the most prominent ones.

1 John v. 7, 8: "For there are three that bear record [in heaven, — the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth], — the spirit, the water, and the blood; and these three agree in one." In this passage, the copyist introduced from the margin the note or commentary which

is contained in brackets, thinking it a part of the text accidentally omitted. His successor copied it after him, and the manuscript became corrupt.

Let us take a case of omission. 1 John ii. 23: "Whosoever denieth the Son, the same hath not the Father [but he that acknowledgeth the Son hath the Father also]." In this passage, the words in brackets were accidentally omitted, and placed on the margin: subsequent copyists of that manuscript thought they were a note, and did not insert them; so their copies were defective.

Perhaps these two passages will give a sufficiently correct idea of the manner in which words and sentences have been inserted or omitted by copyists. It is not our purpose to make a table of these "various readings," as they are called, but merely to give our readers an idea of how they could take place.

It will be seen at once, that, while some copies may have been incorrectly made in a given place, others would be correctly made in the same place. As, in the passages quoted above, some writers inserted what did not belong to the text, others would omit it; and, as some omitted what did belong to the text, others would retain it. So it would come to pass, that the copies of the Bible would vary in some passages and paragraphs. Scholars, comparing together all the manuscripts which have come down to us, have endeavored, as we said, to find the correct original text.

It may not be out of place here to mention some of the larger passages which are supposed by many able critics, both orthodox and heterodox, to be additions to the original writings.

Doubts have been entertained, of considerable weight, whether Matthew wrote the first two chapters of the first Gospel. There is very decisive evidence that Mark closed his Gospel with the eighth verse of the sixteenth chapter, and that the remaining twelve verses were added by another

hand. The last clause of the third verse and the whole of the fourth verse of John v., respecting the angel troubling the water, is an addition. So is the account of the woman taken in adultery, John viii. 1–11. There is some reason to suppose that John did not write the twenty-first chapter of his Gospel; very strong reasons to suppose he did not write the last clause of the twenty-fourth verse and the twenty-fifth. These are the principal passages of much importance, in the New Testament, which are supposed to have been added to the original writings. There are many words which are incorrect, but none which seriously modify either doctrine or precept, as we find them expressed in our English Bibles. Even in our translation, imperfect as it is in some particulars, the reader need be in no fear of being led astray. Salvation does not depend upon commas and conjunctions, but upon holy living; nor does Christian doctrine depend upon some single passage or word, but upon the general sense and teaching of the whole New Testament. Where a system of doctrine is sustained on a few passages or a single one of Scripture, like a pyramid on its apex, not on its base, there is good reason to suppose that it will fall. These various readings and additional paragraphs in no respect modify the general teachings of the Gospels. No new doctrine is contained in them: so that, whether we accept or reject them, our faith is the same. Nothing is damaged by the admission that these errors of transcription have been made, except the doctrine of the *plenary, verbal inspiration* of the Scriptures; a doctrine which cannot stand for a moment in the light of true Christian scholarship. But whatever may be damaged, or whatever may fall before it, the fact of error is as certain as the fact of existence. Yet, we say again, no error, which affects the value of the gospel as a rule of faith and practice, has been produced by these transcriptions. We must next consider the translation in which we read the Bible.

FRANK E. BARNARD.

[The following remarks were made at the funeral-services of this young man, which took place in Rev. Nathaniel Hall's church, in Dorchester, on Nov. 1, 1862. Among "all the saints" to which that day is consecrated, there is not a more saintly spirit than his whose mortal part was thus carried to its resting-place in the ancestral grave-yard. Frank Barnard died a martyr to Christian benevolence; teaching the negroes at Port Royal how to become men in character and life. Some passages from his journal at Edisto will be in our next number.]

We have assembled to bid farewell to a friend who has left us for eternity. According to the doctrine and usage of Jesus, we do not say he is dead: we say he sleeps. According to Christianity, —

> "Life never dies:
> Matter dies off it, and it lives elsewhere."

And, if this is always the Christian faith, much more do we realize its truth when the friend to whom we bid farewell is one whose soul was all alive with thought, with affection, and with work. And such a one is our brother, Frank Barnard. He has finished his work here; he has gone to work there. He has ceased to be with us; he has gone to be with others. But, wherever that soul of fire is, it must ceaselessly think, act, and love. It is its nature to do so, and must do so, in every sphere where the great providence of God may conduct it.

Frank Barnard was so full of interest in spiritual things, that it became in him enthusiasm. He was, no doubt, an enthusiast. In saying this, I know that many will think I am finding fault with him. With many, enthusiasm is equivalent to extravagance, and an enthusiast is a man in whom feeling has dethroned judgment; in whom excessive interest in one object has destroyed all common sense. Enthusiasm, to many, seems almost the same as insanity. But I believe there is a mistake in

this. Enthusiasm is often the highest sanity. Devotion to one interest, to one idea, to the neglect of others, is often the highest wisdom. Martha thought Mary an enthusiast; and she was an enthusiast, because she neglected for a time the common work of life, to devote herself totally to the great opportunity which might never come again. But, when Christ comes into the house or into the soul, then it is well to leave all other ideas for one idea; then enthusiasm is wisdom. Our Saviour commends this devotion to one idea, and says, "One thing is needful." No great work can be accomplished without such enthusiasm; no great invention was ever made until the inventor became an enthusiast. Columbus was an enthusiast about the world beyond the setting sun; Martin Luther was an enthusiast for reform; Rafaelle was an enthusiast in art; Milton, in poetry. And, when we come to the highest of themes and subjects, we remember who it was of whom it was declared, "He has a devil, and is mad;" who it was to whom the cool, worldly Roman said, "Thou art beside thyself." To the lower sanity, busy with the things of this life, the higher sanity, devoted to eternal truth, always seems a little insane.

Now, our friend Barnard was an enthusiast, but in the better sense. To him, the things unseen seemed more important than the things seen: he devoted his life, therefore, to these. Brought up to business, and a good business man, he chose to devote himself to the work of the Christian ministry. Into the preparation for this work he carried his enthusiasm. He belonged, at one time, to a Bible-class of which I had charge; but he went too fast for us, — studied the whole Bible while we were studying a single book, and left us all far behind. Then, in his preparation for the ministry, he did what few students of theology ever do, and yet what would be of great use to them, — he added practical experience to book-learning.

He became a missionary, travelled, preached everywhere exhorted, made the acquaintance of people of all sects and creeds, and, while holding firmly to his own views of Christianity, sympathized with all that was good and true in theirs. In this way, in a short time, he gained great experience. His activity was unbounded; and he came and went, studied and preached, in a way to make most of us ashamed of our indolence.

When the United-States troops took possession of the Port-Royal islands belonging to South Carolina, some eight or ten thousand negroes were found there, whose masters had run away from them. Mr. Chase sent a gentleman of Milton to examine into their condition, and report to him. He recommended that teachers should be sent to them, to instruct them and superintend their labors. An educational commission was established: teachers, male and female, volunteered to go, receiving no compensation for their services, and only transportation and rations. Our very best young men and young women seized this opportunity of serving their race. While some went to the battle to lay down their lives there for their country, others gave themselves to this work, certainly no less noble and Christian. Barnard was one of the first to seek to go. A race, long oppressed and degraded, was asking for light: he gladly went to give it to them. Amid the dreadful storm of war which desolates our land, this mission of mercy to the poor negroes of Port Royal will be recorded in history as a spot of halcyon beauty and calm. The Christianity which prompted this mission to the degraded and forlorn is of the truest and noblest kind. Of it may be said what Whittier says of Nature: —

> "Yet, calm and patient, Nature keeps
> Her ancient promise well,
> Though o'er her bloom and greenness sweeps
> The battle's breath of hell.

Still, in the cannon's pause, we hear
Her sweet thanksgiving-psalm :
Too near to God for doubt or fear,
She shares the eternal calm."

I know that there are those who have opposed and ridiculed this movement to teach the negroes: there are always some unhappy persons, whom Providence seems to send into the world to throw doubt and discouragement upon each generous enterprise. But surely no serious Christian man or woman can question the Christianity of this mission. The armies of the United States had broken the chains of these slaves. Unaccustomed to freedom, they needed guidance, instruction, superintendence. They asked for it; and Massachusetts said to Carolina, "You have enslaved the bodies and souls of these blacks: we will free both. As it is your appointed task to illustrate the instincts of slavery, it shall be ours to show what belongs to freedom. Those whom you have degraded we will elevate. We will send our sons and daughters to lead them to truth and to God."

Frank Barnard gave himself joyfully to this work. He was at once, to these freedmen, teacher, superintendent, and preacher. He taught them in the school; he superintended their labor in the field; he preached to them on the Lord's Day. Kindness opened their dusky hearts, and his Christian good-will to them unfolded all their better nature. They loved him with devoted love, the first white man they had seen who really seemed to care for them; and when, worn out with fatigue and countless cares, his body sank in disease, their prayers rose day and night for his recovery. And, when the wisdom of God saw fit to remove him; when this warm heart ceased to beat, and this generous soul ascended to its native heaven, — all night long these affectionate creatures surrounded the house in which the cold clay of their benefactor was lying; all night long

their prayers and hymns rose to God; and their sobs and tears through the dewy night of Carolina, under the silent stars, bore witness to the good work he had done for them. What more touching tribute could we ask for our friend than this? What more could we desire for ourselves than such faithful tears, such loving regrets, from those whom we have helped, comforted, and saved? The scene reminds me of that noble passage in the Book of Job, where the patriarch says of himself, —

"When the ear heard me, then it blessed me; and, when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor. I brake the jaws of the wicked, and plucked the spoil out of his teeth."

Happy, thrice happy, to die thus, — "in full activity of zeal and power," — in the midst of usefulness to God's poor, to Christ's brethren! This is the true martyr death, not boasting of itself, not claiming the praise of man, but inheriting the blessing of God. In our simple calendar, we have no saints; but, if we had, we could find no one more deserving canonization than those, who, like this young brother, have followed their Master in his chosen work. They also, like him, have been appointed "to preach the gospel to the poor; they have been sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bound, and to preach the acceptable year of the Lord." It is a comfort to us to turn our eyes from the fiery glare of war to this green spot of Christian beneficence. In the midst of the terrible tempest, when the vessel is rolling terribly, dipping its spars in the waves at

each alternate roll; when all other things on board the ship are in awful commotion, — there is one thing perfectly still: it is the ship's compass. Supported by its two concentric circles, it keeps a perfect equilibrium, and its needle points steadily and quietly to the pole. So, amid this tempest of war, when our nation's ship is pitching so fearfully and all is tumult, there is this one scene of quiet, where Christ's love in the hearts of his disciples maintains them in their serene work. That is the compass by which our ship must steer; that points the direction which Almighty God commands to this nation. We have trampled on God's poor, for our own interest, in the past: now our atonement shall be to educate them and guide them with Christian sympathy and Christian wisdom.

Farewell, then, brother and friend! The work which God gave you to do, you have finished. Happy those who can so live and so die! Happy, thrice happy, those who can give their lives thus in helping, teaching, comforting, their forlorn and degraded human brethren! In the great and awful day of account, shall not Christ say to them, "I was hungry, and you gave me bread; I was thirsty, and you gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick and in prison, and ye came to me: for, inasmuch as ye did it to the least of these my brethren, ye did it unto me"?

Farewell, brother and friend! You have gone on before us to that happy land, to be there with all the good and generous souls who have labored, each in his own way, to elevate the human race. We, one day, will hope to meet you there again.

"Upon the frontiers of this shadowy land,
We, pilgrims of eternal sorrow, stand.
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful? 'Tis the land of Evermore.

Those whom we loved and lost so long ago
Dwell in those cities, far from mortal woe;
Haunt those fresh woodlands, whence sweet carollings soar.
Eternal peace have they:
God wipes their tears away;
They drink that river of life that flows for evermore.

Thither we hasten through those regions dim;
But, lo! the wide wings of the seraphim
Shine in the sunset! On that joyous shore,
Our lightened hearts shall know
The life of long ago;
The sorrow-burdened past shall fade for evermore."

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 10, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Clarke, Brigham, Newell, Barrett, Hinckley, Ware, Sawyer, Smith, and Fox.

The Committee on New-England Correspondence reported that a letter had been received from the clerk of the First Parish in Warwick, in reply to the one the Secretary was instructed to write, which fully met the requirements of the rule adopted July 14; and they recommended that the sum of $50 be paid to this society, to help sustain preaching the present year. The same Committee also reported on the application of the Society in Brunswick, Me.; and recommended an appropriation of $100. Both reports were adopted.

The Committee on Western Correspondence presented an application for aid from Rev. John S. Brown, to enable him to continue another year his labors in Lawrence, Kan.; and, in accordance with their recommendation, it was voted to appropriate for his benefit the sum of $100.

The Special Committee, to whom was referred, at the

meeting in June, the subject of annual memberships, reported that the By-laws seemed to them to define with sufficient clearness what constituted membership; and so they would only recommend, that a statement be published in the "Monthly Journal," to the effect that the payment of one dollar to the Association, by any person, made such person an annual member for one year, provided the sum was paid with that understanding. This report was adopted.

The same Committee also reported, on the question of life-memberships recently referred to them, in favor of electing Daniel Low, Esq., of Staten Island, N.Y., and Calvin W. Clark, Esq., of Boston, life-members of the Association: the former, in consideration of his generous donation of $1,000 in aid of the India Mission; and the latter, in consideration of seven years' services as Treasurer of the Association, and of frequent donations to its funds: which report was unanimously adopted.

After the transaction of some other business, the Board adjourned to Monday, Dec. 15.

INTELLIGENCE.

Mr. James Sallaway, a graduate of the Cambridge Divinity School in the class of the present year, has received a call from the society in Sandwich, Mass.

The North-Middlesex Sunday-School Society held its annual meeting at Lowell on Wednesday, Oct. 29. The following officers were elected for the ensuing year: President, Rev. Frederic Hinckley of Lowell. Vice-Presidents, John Bartlett, M.D., of Chelmsford; and Henry Blake, Esq., of Pepperell. Secretary and Treasurer, Rev. George M. Rice, of Westford.

Rev. William T. Clarke has accepted an invitation to take charge of the society in Chelsea, Mass., for six months.

Mr. James Henry Wiggin, a graduate of the Meadville Theological School in the class of 1861, and who, at present, has charge of the society in Montague, Mass., was ordained as a Christian minister, in the Unitarian Church in Springfield, on Thursday evening, Nov. 6. The order of services was as follows: Anthem; introductory prayer, by Rev. Samuel C. Beane, of Chicopee; reading from the Scriptures, by Rev. J. Marvin, a Universalist clergyman, of Springfield; hymn; sermon, by Rev. Edward E. Hale, of Boston; prayer of ordination, by Rev. William O. White, of Keene, N.H.; hymn; charge to the candidate, by Rev. Francis Tiffany, of Springfield; right hand of fellowship, by Rev. John B. Green, of Bernardston; concluding prayer, by Rev. Edward E. Hale; doxology; benediction, by Rev. Mr. Wiggin.

Rev. William H. Channing, of Washington, D.C., has been appointed chaplain of the Stanton Hospital in that city.

Prof. Henry C. Badger, recently of Antioch College, was ordained as pastor of the Unitarian Society in East Cambridge, on Thursday evening, Nov. 13. The order of services was as follows: Invocation, by Rev. William Newell, D.D., of Cambridge; selections from the Scriptures, by Rev. J. F. W. Ware, of Cambridgeport; sermon, by Rev. Thomas Hill, D.D., President of Harvard University; ordaining prayer, by Rev. Rufus P. Stebbins, D.D., of Woburn; charge, by Rev. Nathaniel Hall, of Dorchester; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; concluding prayer, by Rev. Henry F. Harrington, of Cambridgeport; benediction, by the pastor.

Mr. A. W. Stevens, a graduate of the Meadville Theological School in the class of the present year, was ordained as pastor of the society in Manchester, N.H., on Wednesday, Nov. 5. The order of services was as follows: Invocation, and selections from the Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; sermon, by Rev. James Freeman Clarke, of Boston; ordaining prayer, by Rev. Frederic Hinckley, of Lowell; charge, by Rev. James W. Thompson, D.D., of Jamaica Plain; right hand of fellowship, by Rev. Henry H. Barber, of Harvard; address to the society, and closing prayer, by Rev. Crawford Nightingale, of Groton.

Mr. GEORGE A. SHAW, a graduate of the Meadville Theological School in the class of the present year, having accepted an invitation to become chaplain of the State Penitentiary at Jefferson City, Mo., was ordained to the work of the Christian ministry, at the Unitarian Church in Meadville, Penn., on Sunday, Nov. 9. The order of services was as follows: Voluntary and chant; remarks to the congregation, by Rev. Richard Metcalf, of Meadville; hymn; reading from the Scriptures, and ordaining prayer, by Rev. Oliver Stearns, D.D., President of Meadville Theological School; hymn; charge, by Rev. Richard Metcalf; right hand of fellowship, by Rev. Frederic Huidekoper, of Meadville; hymn; benediction, by Rev. Mr. Shaw.

Rev. GEORGE H. HEPWORTH, of the Church of the Unity, Boston, has been appointed chaplain of the Forty-seventh Massachusetts Regiment.

Rev. GILBERT CUMMINGS, Jun., of Westborough, has been appointed chaplain of the Fifty-first Massachusetts Regiment.

ACKNOWLEDGMENTS.

1862.			
Oct. 27.	From	Mr. B. F. Felton, to balance his account	$14.00
„ 28.	„	Crosby & Nichols, for Monthly Journals	8.43
„ „	„	Rev. William H. Fish, to make himself an annual member	1.00
Nov. 3.	„	a friend, as a donation, through E. B. H.	100.00
„ 10.	„	Society in Ashby, as a donation	20.42
„ 12.	„	Subscribers to Monthly Journal in Wayland	5.00
„ 18.	„	Society in Brooklyn, Conn., for Monthly Journals	7.00
„ 22.	„	Walker, Wise, & Co., to balance account for six months	402.00
„ 24.	„	Society in South Danvers, for Monthly Journals, additional	3.00
„ 25.	„	Subscribers to Monthly Journal in Cambridgeport, through Rev. J. F. W. Ware	10.00

ARMY FUND.

Oct. 27.	From	Rev. Henry W. Foote	$3.00
Nov. 3.	„	a friend, to print "The Home to the Hospital"	5.00
„ 5.	„	Society in Portsmouth, N.H.	30.00
„ 10.	„	a Lady	10.00
„ „	„	„ „	2.00
„ 25.	„	„ Friend	5.00

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